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THE INFLUENCE OF THE PRINCIPLES OF TRUTH.

In the third number of the second volume of the STAR, we find the following extract taken from the *Baptist Register* (an American paper) in reference to the influence of the principles taught by the Church of Christ in the last days:—

"We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome." We

also extract from Mr. Alexander Campbell's recommendation of "*Mormonism Unveiled*," published by E. D. Howe, the following:—"*The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the insatiable thirst of Mormonism, for if once the delusion is tasted, there is little or no hope.*"

We like the opposers of the principles of truth to make such statements as these. We rejoice to see them compelled to make such acknowledgments, illustrating the sentiment conveyed by Tertullian of old, when he said, "who ever looked well into our holy religion that did not embrace it." So will it be, for who can approach the contemplation of the principles of eternal truth, calmly and rationally, without being interested? who can investigate the scheme of salvation—the manifestation of the benevolence of Deity, without being entranced with divine goodness?

What, then, are the principles which are so influential, even according to the testimony of our enemies? We go forth amongst the multitude, who, instead of being one "harmonious whole" through the influence of religion, are torn asun-

der and distracted by the multitude of conflicting opinions that obtain amongst them. We bear testimony that angels have again ministered unto the sons of men, that the curtain which hides from our view the eternal world has been withdrawn, and that mortals have held converse with the resurrected dead, in order to learn the will of God, and to enable them to become instruments in his hands for the accomplishment of his great purposes in terminating the present condition of men, and bringing to pass the millennial reign of his glorified and exalted Son.

And through what instrumentality do we profess that this great work has begun? We answer through the coming forth of a record of a branch of the house of Israel, of the seed of Joseph, upon the western continent, in answer to the prayer of faith in the righteous dead, and in fulfilment of the prophecies of the ancient fathers, in reference to the house of Joseph being the instrument in the hands of God in bringing to pass his great purposes, and pushing the nations together from the ends of the earth.

The Book comes forth through the instrumentality of one ordained to stand as a prophet unto the people of the Lord, and inspired to translate its contents and usher them forth to the world. But what is its reception? It is handled and glanced at by the learned and the wise of this generation, for a glance is generally sufficient to satisfy such with regard to its contents, and is cast aside and condemned as a puerile and absurd production—as bearing the stamp of imposture, because it violates the grammatical rules of the English language, and is not sent forth garnished and adorned with learned tropes and rounded

periods, like the divinity of the schools, and which is so well calculated to charm a people most faithfully described as having itching ears.

But where does the absurdity lie? Surely not in supposing that if the Lord gave revelation through the mouth of one brought up to agricultural pursuits, and as our enemies testify, "not much given to study," it would be given in the language of the individual, such as he was in the habit of using to communicate his ideas, and certainly not in the diction of the schools. But a ridiculous notion is frequently expressed, that the dictates of the spirit, through whatsoever channel they may flow, must necessarily be correctly constructed and perfectly grammatical. We grant at once, that if the Lord had chosen for his instrument the learned and the wise, we might expect what they gave forth as the teachings of the spirit, to be sufficiently correct to please the most fastidious. But, certainly, we should have felt ourselves justified in being sceptical as to the truth of the Book of Mormon, had we found it written in the style of modern divinity, knowing at the same time, that the individual who sent it forth had not had the advantages requisite to give a polished education. But we perceive by the word of God, that our beloved brother, Joseph Smith, is not the only agent who has been employed as a servant of the Lord from amongst (comparatively speaking) the uneducated class. In the 4th chapter of Acts and the 13th verse, we read thus: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." We ask, by what did they perceive that the apostles were unlearned and ignorant? Was it by their speaking the Hebrew language in its purity and perfection? We trow not; for had the apostles been speaking a purely grammatical language, where could the evidence have been that they were unlearned? But the truth is this, and we repeat what we have before said, every instrument which the Lord employs will be at any rate gifted with simplicity and sincerity, and whatever the Lord shall be pleased to give unto his people, by them shall be given naturally and without hypocrisy.

But what are these strange and influential principles which have come forth with the Book of Mormon? Truly, our enemies have for once borne testimony to what is true, when they have written as before quoted on the influence of these things. Yes; we have often looked around us with admiration and wonder, to see the effect of the teachings of the Lord: we have beheld the aged tottering on the brink of the grave as it were, awakened by the principles of truth to the liveliness and vivacity of youth, their hearts overflowing with gratitude like Simeon of old, when his eyes had seen the Lord's Christ; and again, we have seen youth humbling itself to the requirements of truth, and exercising a power of faith in the unsophisticated spring of life, that has given unto them the wisdom of years, and enabled many of them to arise and gather with the people, and the youngest and most feeble, perhaps, of the family, have become the pioneers of their tribe. In many cases we have seen, as it were, natural and constitutional fear annihilated by obedience to the principles of truth, and the reception of that spirit which is imparted to them that from the heart obey.

Let us, then, now briefly state what the principles are which the enemies of truth, as well as the servants of the Lord acknowledge to be so powerful. We say at once, that the doctrine of the Church of Christ opens to man, in the first place, a fountain for sin and for uncleanness, propose to him means by which he may be forgiven, and not forgiven only, but restored into the favour of God, to become an heir of God and a joint heir with Jesus Christ; yes, even as it is written,—“he came unto his own, but his own received him not, but as many as received him, to them gave he power to become the *sons of God*, even to those who believe in his name.” And again, as Paul writes in the 2nd Thessalonians, 2nd chapter and 14th verse, “whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” And is this the portion of them that receive the testimony of Jesus, and endure unto the end? Is it, indeed, true that redeemed man is destined for so high a glory? Let us examine this subject a little. We find in the prayer of the Saviour this declaration, “and the glory which thou gavest me, I have

given them, that they may be one, even as we are one." And again, from the declarations of the Saviour to his servant John in his apocalyptic vision, we learn that to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of the potter shall they be broken to shivers; *even as I received of my Father*, and I will give unto him the morning star." Again, "to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne." And, "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." And these are the glories of the redeemed, and this is the distinction to which he that is faithful shall be exalted. Shall we wonder, then, at the influence of the principles of truth? can we any longer be surprised at the fortitude with which the ancient saints endured tribulation and braved death in its most terrific forms? or can we be surprised that the influence of the same glorious principles should produce the same effect in the present age of the world? No wonder, then, as Mr. Campbell says, "if the delusion be once tasted, there is little or no hope." Here is the secret spring of action in those who have entered into covenant with God; here is the hope that elevates the Saints above the things that surround them; here is the source of that energy which enables them to calmly bear the finger of scorn—the contempt of once devoted friendship—the loss of friends, of kindred, of natural affection, and to press onward in the service of God, with an eye single to his glory, and a heart prepared to serve him with all diligence in the rolling onward of the gospel of the kingdom as a witness unto all nations that the end may come. Yes, the people of God are looking forward to the recompense of reward; their minds are expanding, and their hearts are enlarging through the glorious truths that are opened out unto them by the revelations of the Spirit. What, then, is the faith and the obedience necessary to give us claim to these high honours, to these glorious distinctions? We answer they are the same to-day as yesterday—the same at this hour in the island of Britain, as they were on the day of Pentecost; even faith in the Lord Jesus

Christ as the anointed of the Father, the Messiah, the Saviour of the world; and baptism in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost, by which witness they shall know of a surety what is truth, and realize to a certainty whether the doctrines they have embraced be of God or not. And if it was necessary on the day of Pentecost to recognize him whom the Father had sent, it is necessary now; and if there was power in his name on that memorable day to cancel the sins of the transgressor, it has the same power to-day as then, and is as necessary to be invoked upon us as upon them. And was the promise faithful in that day, that they should receive the gift of the Holy Ghost, it is faithful still, it is needed still; and, let the heart of every Saint respond with gratitude, it is realized still; and it has been our inestimable privilege to prove for ourselves the God of truth, and to know by a happy experience that his promises fail not.

Then, let the Saints rejoice to hear such exclamations as the foregoing with regard to the principles of truth, when we see our enemies acknowledging that, in connexion with the work of the Lord, "there is an invisible spirit by which the learned and the unlearned are strangely overcome." It was said in our hearing the other day, that there was nothing in the work of the Lord to attract a superior mind. Be it allowed for a moment, and what is the reason? Did the world by wisdom ever find out God, or will they ever do so? We answer, No. The purposes of the Almighty were ever ordained so as to bring to nought the wisdom of the wise, and to cause the understanding of the prudent to be hid; and shall the great work of the latter days be conducted on a system at variance with all his former proceedings? nay, verily, he will not give his glory to another.

But what is the reason that multitudes of the wise and the learned turn away with scorn from the work of the Lord, as almost beneath their contempt; we say at once it is because the plan of salvation is so God-like; and by being so simple, recognizing all men as involved in one like calamity, as equally helpless and undone, and as requiring alike the same means to deliver them from the consequences of sin and introduce them to the favour of God. The human mind

finds itself much more flattered by labouring among the mists and the clouds of human wisdom; it is then conscious of its strength and energy, and rejoices in its own might; but the gospel which he that runs may read, is by far too simple and is comprehended by the honest heart-ed without calling forth the energy which the human mind is so proud of exercising. But though we allow that there is not that in the gospel which attracts the self-opinionated and the proud, yet it is not true that superior minds do not become subject to the principles of truth; but rather is the quotation at the head of this article more correct, when it is said that it is accompanied by an invisible spirit by which the *learned* and the *unlearned* are strangely overcome. Yes, my hearers, the servants of the Lord are sent forth to preach the "gospel of the kingdom," the gathering together in the dispensation of the fulness of times of a people and a nation to meet the Lord at his coming, that his will may be done on the earth even as it is in heaven. Let us, then, rejoice and be glad, knowing that we are called by a holy calling, and that we have not followed a cunningly devised fable, but the truth as it is in Jesus; and let us be desirous to live by every word that proceedeth out of the mouth of God. With such sublime prospects before us, we can allow the world to cry delusion, and can take the scoffs and the sneers of it with patience, looking unto the recompense of reward, and hasting unto the coming of the Lord Jesus Christ, when he shall be revealed from heaven, taking vengeance on them that know not God and obey not the gospel of his Son.

May the Lord preserve the Saints in righteousness and in all faithfulness until that day; and when called to pass through the deep waters of tribulation, may they be sustained by his spirit, that they may come forth purified, having their garments washed and made white in the blood of the Lamb. Amen.—ED.

HISTORY OF JOSEPH SMITH.

(Continued from page 135.)

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the trans-

lation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church and this generation of the children of

men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence), who had become friendly to me, and who were opposed to mobs and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and to reason with him out of the bible. We also showed him that part of the work which we had translated, and laboured to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much enquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to enquire con-

cerning these things, when, at his earnest request I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehanna county, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men; behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow, therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for, behold, it is I that speak; behold, I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your

soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called; wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men; but now, hold your peace, study my word which hath gone forth among the children of men; and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel: deny not the spirit of revelation nor the spirit of prophecy, for wo unto him that denieth these things; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth: behold, I speak unto all who have good desires, and have thrust in their sickles to reap.

Behold, I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not; but verily, verily, I say unto you, that as many as receiveth me, to them will I give power to become the sons of God, even to them that believe on my name.—Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. Having treated, in the preceding lectures, of the ideas of the character, perfections, and attributes of God; we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods; knowing (not believing merely) that they had a more enduring substance.—Heb. c. x. v. 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens.—2 Cor. c. v, v. 1.

4. Such was, and always will be, the situation of the saints of God; that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven—the only thing which ensures eternal life—that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities, that nothing short of an actual knowledge of their being the favourites of heaven, and of their

having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all—his character and reputation—his honour and applause—his good name among men—his houses—his lands—his brothers and sisters—his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God; but actual knowledge realizing that, when these sufferings are ended, he will enter into eternal rest and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should have done with the things of this life; but when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith in God, and favour with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice; and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. — Psalm l. v. 3, 4, 5. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people: Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and

obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight: for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions, which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them, and destroy them.

NOTE.—This lecture is so plain, and the facts set forth so self evident, that it is deemed unnecessary to form a catechism upon it; the student is therefore instructed to commit the whole to memory.

O. COWDERY'S FIRST LETTER TO W. W. PHELPS.

*Norton, Medina County, Ohio,
Sabbath evening, Sep. 7, 1834.*

Dear Brother,—Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the grey evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same parent.

Another day has passed, into that to

us boundless ocean, *ETERNITY!* where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled! it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday the 5th, in company with our brother Joseph Smith, jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has very frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity, for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church in this day.

Near this time of the setting of the sun, sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called, "The Book of Mormon."

To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supercede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his

testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "arise and be baptised."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yea, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it all into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

YOUNG'S PATENT COMPOSING MACHINE AND THE FAMILY HERALD.

Young's Patent Composing Machine is an invention just brought into opera-

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall, therefore leave the history of baptism, &c, till its proper place.

tion for the setting up of type, which is done with great rapidity, and at about one-third the usual cost. The *Family Herald* is a periodical just issued, the letter-press of which is set up by the before-mentioned machine. We have before us the second number, in which, under the head "biography," we have the history of Joseph Smith, the Mormon Prophet, upon which we shall take the liberty of making a few remarks, and from which we shall make some extracts. It seems that even this "world's wonder" as the result of human ingenuity, could only show its face once to the public before it must be lending its aid to spread abroad the name of Joseph Smith. Perhaps the topic may assist its sale, as it has done that of many other publications before; however, be this as it may, we feel to thank them for the notice, though, most evidently, they mean the people of God no good, notwithstanding their boast that they "are none of those who delight in abusing people of this description or even their leaders." The first extract we make is the following:

JOSEPH SMITH, THE MORMON PROPHET.—Last week we gave the life of Confucius; we now make a rapid descent to that of Joe Smith; "facile descensus Avern!" The one was a learned philosopher, the other is an unlearned anti-philosopher. Joseph threatens to be a second Mahomet. He has already 10,000 followers, and a disciplined army of 1,500 men. He has also a city, and a temple, and a bank, and is getting himself a name. Several times the newspapers have announced his fall, but he rises again. He was involved in one bankrupt ruin, in Kirtland, Ohio, where his first temple was built, at a cost of 40,000 dollars; he was then directed by, "the spirit" to flee from the sheriff's officers and go to Independence, Missouri, which was to be called Mount Zion; but the Lynch lawyers speedily expelled him, and shot the Mormons like so many Indians, or wolves, and treated them with unparalleled cruelty. This also seemed a termination of Joe's mission; but no, it excited sympathy, and the sect prospered amazingly afterwards, giving one more proof of the old adage that "there is nothing like persecution for giving currency to fanatical doctrines." The party soon afterwards migrated to Illinois, in the far west, where they have built a city, and given it the name of Nauvoo. It is inhabited solely by Mormons, and its population is estimated at 10,000, and is rapidly increasing, as missionaries are dispersed throughout the States and Great Britain, to

drive in believers to the dwelling-place of the "saints." It is a curious spectacle in these days, and reminds us of the movements of the ana-baptists in Germany, during the 16th century, which of course proved all miserable failures as this also must shortly do.

We are none of those who delight in abusing people of this description or even their leaders. Persecution of any kind, by word or deed, serves only to promote the cause which it assails. And there is always something wrong in society around when such things succeed, something indeed worse than themselves, for the simple-minded fly to them for relief, to escape from the evils of common life.

Here we mark the dishonesty, the unfairness in the above extract in reference to Joseph Smith becoming a second Mahomet, and having a disciplined army of 1,500 men. Does this writer, as well as many others, know nothing of the laws of the United States in reference to the liability of every able bodied man, between the ages of eighteen and forty-five, to serve in the militia of the country; and of the necessity of enrolling themselves for that purpose, after a residence in any place for a certain time, varying in different states? There is a legion at Nauvoo, we admit, and it is a chartered legion; but is it in violation of the laws of America? we presume the writers know that it is not; but they take care not to inform the public of the fact, but, on the contrary, make it a pretext for the statement. "Joseph threatens to be a second Mahomet," and yet the writer does not, of course, "delight in abusing Joseph Smith or his followers."

That Nauvoo is a rising, and likely to be a prosperous and very extensive city we allow, but not that it is J. Smith's, either the temple, but that they are the property of individuals, who have severally invested stock either in the one or the other. That he has a bank is a falsehood, but that he "is getting himself a name" is a manifest truth, or, rather, his enemies are getting one for him, and the editors of the "*Family Herald*" have taken a very early opportunity to render what assistance they can in spreading abroad the name of the prophet. "Several times (says the writer) have the newspapers announced his fall, but he rises again." Yes, verily, so they have many times; indeed they have announced

his death, and before they ever thought of contradicting their statements, they have given forth some fresh event in which the "dead" prophet has been chief actor. Such is the blindness of men when exercising their feeble attempts to arrest the progress of truth or to malign its advocates. "That the city of Nauvoo is inhabited solely by Mormons" is not true, as some of the first officers in the corporation are not connected with the church, and its population much exceeds 10,000, and is undoubtedly rapidly increasing as the writer states, through the instrumentality of the labours of the servants of the Lord. But is the writer aware that the principles of the gospel of the KINGDOM ever taught a gathering? Will any one seriously examine the doctrines of the New Testament, and say that it is possible for them that have embraced its tenets to remain scattered abroad in the world, and not seek to be associated together in one general union? we should suppose not, particularly when we reflect that every whole is made up of parts, and that if the Saints of God are to become a kingdom and a nation, they must begin to become such by gathering together into one.

The writer acknowledges that the Saints have been persecuted, have been treated like so many Indians or wolves! The poor redskin! So then the ingenuity of our author has found out the proper level for the noble aborigines of the western wilds—"the wolves!" And the Mormons have been treated like these two classes of subjects for man's barbarity! But mark you, reader, the success of the Saints "bespeaks something wrong in society around, something, indeed, worse than themselves." What! worse than the Mormon! can it be? yes, and the simple-minded fly to them for relief from the evils of common life." Is it, indeed, so? Yes, verily, many fly from the evils of common life to the Church of God, and many more will yet do so, and find therein a refuge from the calamities that shall be speedily brought upon the earth, when the "wicked shall be cut off from amongst the people, and few men shall be left." So, when persecution has raged, there has always been something worse around the sufferers than themselves,—what a consolation! Our glorious master, the Lord Jesus

Christ and his followers, were bad enough no doubt, from this mode of reasoning, but they were surrounded by characters that were positively worse than themselves, and which compelled, no doubt, many to flee into the Church of the Former-day Saints, "to escape from the evils of common life."

"We shall give," continues the writer, "some account of the leader and his designs, premising that much of it is reported by enemies and apostates from the party, and therefore is to be received with some allowance for feeling, even though the testimony be delivered upon oath." Who were the individuals that propagated statements respecting the Waldenses, that called forth, and, in the estimation of many, justified the exterminating slaughter which that people suffered? We answer, they were those that had apostatized from them, that brought the abominable and false charges against them, which are now universally acknowledged to be false, as the people are to have been, at the time, "the salt of the earth."—Indeed it is in some measure consolatory to reflect, on the treatment which the people of God have received from the wicked in all ages; and we deem it an honour to stand associated with a people "everywhere spoken against." After giving a coloured and foolish statement professing to be an account of Mr. Smith's early history in connexion with the work of God, which we do not deem worthy of notice, as the correct detail of that period is already published in the *STAR*, the writer gives the following as a specimen of the ingenuity of the prophet in raising money.

His mode of obtaining money during this period was very ingenious. It is not by religion alone that the Americans are to be befooled. Wishing to visit his sweetheart, whom he afterwards married, but not possessed of means to take him to Pennsylvania, where she resided, he went to a man named Lawrence, and told him he had discovered a rich mine of silver in Pennsylvania, which could be readily loaded into boats, and taken down the river to Philadelphia, to market! Smith promised to go himself and shew Lawrence the mine! Lawrence believed it, and went, and paid all the bills of fare by the way. They sought the mine but could not find it. Smith, however, found what was better, he found a wife by marrying his sweetheart privately. He re-

turned home by the same means, for he found an old Dutchman, whom he persuaded to go to Manchester, N. Y., with him, saying that there he had discovered a bar of gold, as thick as his leg, and three or four feet long, and that he could not get it out alone on account of its being fast at one end! The Dutchman went and paid all expenses, but, when they came to Manchester, Joseph refused to go in search of the gold, saying that he could not leave his young wife among strangers.

Now whoever feels disposed to swallow the last extract, we do not by any means envy their gullibility. We guess, that if Mr. Smith had discovered a silver mine, he would have had the wisdom to keep the knowledge to himself, and we should fancy that Lawrence would have thought so too, before he had let slip the money for the expenses of Joseph. But when a person has told one lie, we see how easy it is to tell another: and so Joseph prevailed on an old Dutchman to bring him and his wife back again by persuading him that he had found a bar of gold as thick as his leg, and three or four feet long, but it was fast at one end. No, no, Mr. Editor of the *Family Herald*, this is rather too good; there are not many Dutchmen, Yankees, or Englishmen who would not have managed, by some means, to have got the other end loose, and still fewer of either class that would "snatch at such a bite."

But such is the character and absurdity that will get published as grave truth, so that it be written in opposition to the people of God; nothing is too silly or too preposterous to be brought in array against them. In a popular paper of the day we have lately seen printed as fact, a pretended account of Mr. Smith personating an angel, by being dressed in white, and wearing the appendages of wings; and on another occasion announcing that he would put his divine mission to the proof by walking on the water before the people, and that for this purpose he had ingeniously placed forms or benches under the water, which some sly wag had sawn asunder, which made the miracle a failure. Now we know not what amount of folly there is to be found in those who embrace the doctrines of the Latter-day Saints, but we hesitate not to say there must be an extraordinary amount of folly and "bigotry that blinds the vision of the mind,"

in those who can for a moment give credence to such statements.

But so we find it, and we find even the professed ministers of truth using weapons such as we have referred to above, as the best arguments they can bring to arrest the progress of what they are pleased to denounce as error; but when do we hear them taking up the principles of the church of the Saints to try them by the word of God, which they acknowledge as their standard? but here they would be at fault, for while they can unite to circulate the grossest slanders, and the most absurd falsities, to attempt at unanimity in using the scriptures of truth against us would be utterly useless, as they cannot agree about the word themselves as to its meaning; therefore, that which ought to be the most powerful weapon against error, becomes powerless in the hands of such pitiable advocates of her cause.

The writer next proceeds to give an account, to us certainly new, of the discovery of the Book of Mormon, and of the translation of the same, but it is in a style of language too low to disgrace our columns with quoting it. We would rather refer our readers to the letter of Oliver Cowdery, which we have published in this number; and we do not much envy the head or heart of any one that can read it without being moved, or without his heart aspiring with gratitude to the God of Heaven for the glorious things he has vouchsafed to manifest in these days. The next extract is a reference to the long since exploded Spaulding tale, and certainly in this pretended story, there has been a more manifest display of contradiction and falsehood, than on any other occasion.

The whole of this mystery is said to be cleared up by a manuscript story written by the late Solomon Spaulding, of which there are several witnesses to prove that the book of Mormon is merely a transcript, with some religious interpolations. It is supposed that Smith had got possession of this, as it was missed from the trunk, and he resided in its neighbourhood for four years. The widow and brother of Spaulding both attest the identity of the "Book of Mormon" and Spaulding's "Manuscript Found," the title only being changed, but the interior names all preserved. Spaulding wrote it for amusement, as a mere novel. Smith interpolated the story with

scripture and prophecy, and the whole is intended to show that a portion of the lost tribes of Israel found their way to America at the great dispersion, and remained till A.D. 430, when they were all cut off by the Indians, 230,000 being slain in a single battle, and Moroni alone escaped to tell the tale and to hide the book.

We well remember the letter in reference to this story, signed Matilda Davidson, in which it was stated that a woman preacher was reading copious extracts from the book, which led to the first discovery of the fraud; but afterwards, when it was understood that the rules of the church of the Saints did not allow women preachers, it was then altered, and in the next edition the word preacher was used alone. Formerly it was stated that the manuscript of Spaulding was lent to a Mr. Patterson, a printer, with whom Mr. Sidney Rigdon was employed at the time, and that the manuscript was in the workshop, where Mr. Rigdon had many opportunities of becoming acquainted with it. This story became quite current for a time, though it was never said that any one witnessed Mr. Rigdon in the act of copying, which must have been most extraordinary in stealing as much matter as the old Testament; yet, notwithstanding its absurdity, it gained much credence with the world. But the statement altogether was without any foundation in truth, as Elder P. P. Pratt was the individual who presented the Book of Mormon to Mr. Rigdon, printed and bound; and he stood by when Mr. Rigdon went forth in the obedience of baptism. But in the above extract, Mr. Rigdon has no part in the matter, Mr. Smith is the person charged with extracting the manuscript from a trunk, and using it for his own purposes.

The history of the Spaulding fable may be a profitable study, for those who feel an interest in contemplating human nature in its frailty and weakness; for though it has been long exploded in America, yet the wickedness necessary to produce it must have been of no ordinary magnitude, to say nothing of the condition of those persons who are given over to strong delusion to believe such a lie, because they love not the truth, but have pleasure in unrighteousness.

The writer next comes out on the various degrees of excitement that have been manifested, amongst the Saints, and amongst other parties likewise.

No man can get them up spontaneously; they are epidemics. Convulsive affections attended Wesley and Whitfield. They are frequent in Scotland at this day, and even in England. Last year they were remarkably prevalent in the Isle of Skye. All parties have at one time been subject to them. Quakerism commenced with them and then sobered down. To deny their actuality is dangerous for any party, and even the infidel would betray his gross ignorance of history and humanity by ascribing them to artifice. Millions have died of them. St. Vitus's dance took its name from a peculiar species of them. In France, before the revolution, they were very common, and the patient was sometimes laid on a plank, and another plank laid over him, to press him down, and 20 men have been known to stand on the upper plank, yet the patient was not hurt, but crying for more weight and heavy blows on the chest, which gave him comfort. "Strike harder, strike harder," was the call of the sufferer, until he was relieved. It has been observed that those who are subject to these convulsions are that middle class of people who are neither one thing nor another—neither pious serious thinking people, nor decidedly unbelieving people; both these being generally prepared by argument to withstand a novel impression. Those who are in danger, are the parties who are perhaps the most unprincipled of all, being in the language of the scripture, neither hot nor cold.

We freely acknowledge that there are many spirits abroad in the world, and we make no pretension to have escaped wholly from their influence; but we rejoice to know that the Lord has proved himself in these days to be an unchangeable God, and that the gifts of his spirit are to be realized through the obedience of faith as in days of old, and that the Lord bestows the gift of discernment, by which they are enabled to try the spirits and overcome the attempts of the powers of the darkness. Perhaps the writer of the article from which we quote may live long enough to see many displays of supernatural power, both good and evil. He remarks that the individuals who may become greatly excited, are of that class which are neither cold nor hot; this is a mere begging of the question, and we presume that these extraordinary displays manifest anything but coldness in the cause they espouse.

In 1838 they were in such peculiar straits at Kirtland, and so many had apostatized on account of the spoiling of their goods, and the prophet and his apostles were so dunned with importunate creditors, that they were soon obliged to leave with a bum-bailliff at their heels, and soon after, Independence, Jackson county, Missouri, was appointed the capital, under the new name of Mount Zion, the city of the Living God. Here they were shamefully treated by the citizens, their houses pulled down, their persons maltreated, about 25 or 30 killed, and 12,000 or 15,000 banished by Govr. Boggs, and subjected to cruel and most affecting hardships. The history of this outrage is a disgrace to American citizenship and to American law, for it has never been punished. "Mormonism," says professor Turner, of Illinois college, a neighbour of the Mormons, "is a monstrous evil, and the only place where it ever did or ever could shine, this side the world of despair, is by the side of the Missouri mob. In that position it really shines, not inherently, but from contrast." So that after all there is one worse thing than Mormonism in the world, and that is an American mob. Perhaps there are other worse things of which the professor has not taken note in his earthly pilgrimage.

In the above quotation we have a statement which seems to be given in the spirit of fairness, in reference to the persecution which the Saints met with in the state of Missouri, the history of which is before the public, whenever the hour of redress may come. And so "Mormonism," if we are to take the authority of professor Turner, is a monstrous evil. We should like the learned professor to attempt to substantiate his assertion, and not give it forth to the world on the strength of his own word. We would inquire in what the evil consists; is it in proclaiming the fulness of the gospel of Jesus Christ, and inviting men to become obedient to its divine laws? is it in teaching men to lay aside their natural selfishness, and to love as brethren, and learn to minister to each other's wants and necessities? or is it in gathering together to do the will of the Lord, and to escape from the judgments which the Lord is about to bring upon the people; this we have no doubt is the greatest evil taken in connexion with the extensive and unparalleled success attending the spread of the principles of eternal truth. "Many hundreds (says the writer) have gone from Lancashire to Nauvoo, and some have returned, giving a

most unfavourable report of the land and its inhabitants." Good, say we, and we are glad of it, and shall be very glad to hear of any more returning from the society of the Saints, who have gathered there, carrying with them all the selfish feelings of human nature, which would enrich itself at the expense of others. The writer does not know, perhaps, that we look upon the apostacy of such individuals as a sign of prosperity, and fully calculate on success when we are enabled to cut off the branches that are withered and dead. And if many have come back bearing an evil report, they are not the first that have borne a false witness of the land; and if such characters declare the sun shines not in America as in other places, he will not shed one beam the less because of it, and nature will smile in all her beauty still; and the blessing of God will rest upon the land which He has appointed for the gathering of His people, and the good things of the earth shall be theirs, for the Lord God hath spoken it. Amen.—Ed.

The Millennial Star.

January 1, 1843.

ANOTHER year has rolled into eternity, no more to be recalled, save in the events that marked its passing. Many things have characterised it, which to those who have been observant of the signs of the times, have brought conviction to the mind that great events are nigh at hand, and that the signs that mark the approach of the Son of Man are accumulating rapidly, foretelling that the kingdom of God is nigh at hand. Blessed are they that are prepared to stand before him at his coming.

The morning of another year has ushered itself in, and though we do not believe, like the celebrated and popular Mr. MILLER, of America, that the coming of the Son of Man, and the end of the world will take place in 1843, yet we do believe that it will be a year of extraordinary events, not to be forgotten in the annals of time; and that the signs which will be the forerunners of the second advent of the Saviour will be rapidly increasing—to the wise and the obedient, a source of instruction and profit—to the unbelieving and wicked, a source of trouble and of perplexity

perhaps unparalleled; happy shall they be who neglect not the great salvation that is offered unto them, but remember that "now is the accepted time, and now is the day of salvation." And the salvation which the God of Heaven now offers to mankind is temporal as well as spiritual, for the period is fast approaching when the "wicked shall be cut off from amongst the people, and the inhabitants of the earth shall be burnt up and few men left." The God of truth never did bring a judgment upon the people without making unto them offers of mercy; and can we expect that the period shall come when the Lord of hosts will cause all the people of the nations to drink of the cup of his fury, and that he will not act like himself, even as he has done in days that are past, by sending tidings of mercy and deliverance unto them that will receive his testimony. Let the officers of our church reflect on the importance of their calling, and on the nature of the mission on which they are sent, and rejoice inasmuch as the Lord has deemed them worthy to minister in so high and holy a calling; and let them labour with all diligence, so that when the day of choosing shall come, they may be found to have been faithful over a few things, in order that they may be made rulers over many things.

We have to lament the loss of our dearly beloved brother LORENZO D. BARNES, who has, since the last general conference, been presiding over different branches of the church in the neighbourhood of Bradford and Leeds. He died on the morning of the 20th ult., at a quarter past three o'clock, at Bradford. He had been long connected with the church, and had been distinguished both in his native land and in this country, for his piety and virtue, and general amiability of character, that endeared him much to all who knew him; and while we lament his loss, yet we mourn not for him as without hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

We have great pleasure in announcing that three of our ships have arrived out at New Orleans, the "Sydney," the "Medford," and the "Henry;" and we cannot but feel thankful to our heavenly father for his kind providence manifested in the protection of our brethren, while so many disasters are